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hardly complain, for we are only too glad to welcome approach to a less dogmatic and more scientific, and therefore (in spite of the seeming incongruity) more sympathetic, appreciation of the spirit of the Bible. We wish every lay Catholic would read these essays by Professor Gigot.—GEO. W. GILMORE.

The Garden of Eden and the Flood. By J. C. Keener. (Nashville, Tenn.: Barbee & Smith, 1901; pp. xviii + 258; \$1.) This book is a theological curiosity, if it is worthy of having the term "theological" applied to it even remotely. In the view of Bishop Keener, the late Professor Green and the bishop of Ely have forever disposed of the race of "higher critics." The Bible is all literally true. The world was created in six days of twenty-four hours each. The flood was universal, and the waters actually rose at one time fifteen cubits above the tops of the highest mountains. The special aim of the book is, however, to prove that the garden of Eden was situated in the neighborhood of Charleston, S. C. The method of proof is this: Man was cast out of Eden; the animals were left. Presumably the animals continued to live in paradise till the flood came and destroyed them. Now, at the fossiliferous beds at Ashley, S. C., all kinds of fossil animal remains are found *in situ*, as though destroyed by some one cataclysm; therefore this must have been the site of the garden of Eden! Such books are a grievous pity! The bishop states (p. xv) that "every creature has been fossilized." It is to be feared that this is only too true, and that, as regards the process, some theologians are "a kind of first-fruits of His creatures."—GEORGE A. BARTON.

Das Mosaische Strafrecht in seiner geschichtlichen Entwicklung. Von Gerhard Förster. (Leipzig: Veit & Co., 1900; pp. 91; M. 2.80.) The author of this work is not a specialist in Old Testament studies, but rather a student of primitive law and the development of legal institutions among early peoples. In his treatment of the subject he relies on the general results of modern Old Testament science and confines his attention to the study of the origin and growth of the penal laws of the Hebrews as they are found imbedded in their early literature. Among the Hebrews, as elsewhere, he finds the law of revenge characteristic of the primitive phases of society—the efflux of the untamed and violent passions of early man. Later comes in the law of retaliation, the *lex talionis*, which represents the efforts to regulate revenge and find a suitable recompense for crime. Law, in this primitive life, is left for its administration, both as to manner and